

## An attempt of a summary concerning the “Acquired Self”, with some transcendental elements

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### **Acquired Self and the World**

The acquired Self is the Self which the human acquires as an infant, as a child, when the foundation is made upon which the next layers of the personality will be structured. Initially the infant has not a structured Self, but rather a tangle of unordered sensory perceptions and biological impulses. After this stage the first structured Self systems begin to appear, but they are short lived. They exist for hours or minutes, when the conditions are favorable, and after the conditions change these proto Self systems dissolve again. In time, some structures hold out longer and longer, until finally one “clicks” – and a specific perceptive Self appears, which maintains itself, and protects itself mightily from potential collapse (*Klein*). Possibly a Self made up of a merge with 2-3 similar proto-self’s, the influence of which increases and decreases in different situations.

The Self is initially given rules and general organization by the interiorized parents/parent figures – the Superego (*Freud*). Literally internal mothers and fathers appear, who play a regulating role, provide a reference point, and give judgment. Later on the individual continues to interiorize other outside influence figures (teachers, friends, lovers) but following the earliest infantile mechanisms, on which the later personality stands. Years pass, experience is accumulated, but the deeper mechanisms are still the infantile ones.

The Self is not strictly mental. Through the mechanisms of the subconscious processes the Self directly influences the vegetative nervous system (leading to asthmas, pimples, cancers and heart attacks, and also to miraculous cures). The whole organism reflects the structure of the Self, in a sense *is* the structure of the Self, and the various chronic conditions of the body reflect, are the physical dimension of corresponding chronic conditions of the Self (*Reich*).

The parents create, mostly unconsciously, (with actions, inactions, the said and the unsaid) the Self of the child in accordance to their needs, not the needs of the child. They need a child

which is A, B and C, and with much discomfort and emotional turbulence, the child learns how to be A, B and C, or at least imitate that it is A, B and C, or at least strives constantly to become A, B and C. In a similar manner, other individuals, coming in contact with each other, also want the other to satisfy their need/s, their desires (*Janov*). An endless circle of sick acquired Self's passed on from generation to generation, through the cultural mechanisms of our patriarchy. A post-agrarian patriarchy, still based on "creation through breaking/domination" – of animals, of humans, of nature, of oneself. Indeed, the skillful breaking of others and of oneself is a virtue.

Consequently, the initial mechanisms of the emerging Self and its interaction with the world are directed at guessing, at finding out what it is that the external forces want, and to try to give it to them in one way or another, so that they will leave in you peace (will love you). Years of life follow, in which the human attempts in various ways to fulfill the imaginary conditions, which would bring it love and comfort, but instead the stress and the health problems pile up, until death comes. For many people – the only hope to attain the prized peace and love.

### **Acquired Self and God**

When it is stated, that humans have been given free will, it does not follow, that the starting point of human life is free will. To the contrary, free will is a gift, for which a human must exercise considerable effort, in order to at least be nearer to it. Following blindly the mechanisms of the acquired Self is not free will, not being in contact with the divine. (No more than blindly following our biological impulses would be.) Otherwise it would have to turn out, that everyone who does (or desperately tries to do) what is expected of them, everyone who automatically follow the rules, laws, morals and goals of their environment, who follow the tendencies and play the expected roles – are exercising free will and are in contact with the divine. No they are not.

Even if they go church to read psalms they are not. Even if they are afraid of an invisible master they are not. They are puppets, living in fear and pain, with highs and lows of agony, who try during their whole lives to satisfy the imaginary expectations of their patchwork of acquired fragments called "the Self". And in order to maintain the belief, that these expectations (motivations, goals) are not illusory, they must maintain with willpower (and substances, routines, mental techniques) a specific trance, a specific type of dreaming, which usually can only be shaken by an intense illness or some other calamity, but at first the first

possible chance, the human returns to its dreaming. This is an existence in a dream directed by chaotic external and internal forces, given a semblance of surface order through the mechanisms of the acquired Self.

### **The Self and the Divine**

In order to experience God, a human must be naked, it must be undressed, it must undress its Self. Not to “conquer the Self”, not to “deny the Ego” through self torture or automatic routine of some manner – this is what sick monkeys do anyway. But to take off the acquired Self, in order to... not “see”, not “hear”, not “understand”, but to “experience” itself, to experience in real time itself as a whole individual. Not to throw a quick controlled glance at some of its imaginary images of itself, weaved by the sick mechanisms of the acquired Self, but to literarily experience itself.

The total undressing of the Self, the total silencing of the internal dialogues, the total disappearance of the fantasies borne of life in trance – these are the moments in which the human is itself and in which contact with the divine is possible.

Not with some ugly unstable fantasy, not with an imaginary authority figure, not with an anthropomorphic personification of its needs and fear, but with the divine – that which makes every atom and every moment sacred, glorious, contact with that which breathes solemn life into everything, and always has, but there literarily was “no body” to notice it, to experience it, and instead of “some body” there was an acquired Self, a filtering cloth which disfigures the world and its wearer.

### **Acquired Self and the body**

The body is the individual. Soul+Psyche+Body – in language these are separate concepts, but within our earthly life they are three dimensions of one thing. Three sides, three manifestations, three expressions, on three levels. And the one is not inside the second which is not inside the third. We are not Russian dolls. We are not a brain in a suitcase with legs, arms and genitals. We are not ghosts in machines. Or at least we shouldn't be.

Unfortunately to this day pets, children and adults are being “shaped” by breaking techniques, for “their own good”. I.e. when another individual appears in our world, another future Self, it is not left to evolve to a human state at a speed and in conditions which are the least traumatizing for it.

To the contrary – the individual from the very beginning undergoes a system of conditioning, of breaking, of tolerating the intolerable, of making sense of the senseless, of loving the hated, and grows not into a free human which experiences itself, but into an imitation of a human. Not a mammal which has evolved into a human, but a mammal conditioned into imitating a human, which believes that it is not imitating, but really *is*, by maintaining a specific trance, learnt from observation and imitation.

A broken monkey can not be trusted. Left “uncontrolled”, if for some reason or other the influence of the Superego is diminished (alcohol, drugs), it will dive into fulfilling its infantile wishes for sadism and masochism, domination and submission. A real human can be trusted. It knows itself, and not a small patch of itself.

The world in which we live is literarily a world of war of everyone against everyone, either chaotically (street gang wars, third world wars) or in strictly enforced ways (including “healthy competition” and inner family strife; *Hobbs, Foucault*). If a broken monkey does not hide this state of affairs from itself, it tends to go mad from fear and aggression. And then it tends to take happy pills, in order to be able to return to a more limited copy of its trance. Very few individuals can take the pressure of seeing a glimpse of the universal war of ill mammals for what it is, and not escape into a fantasy that this is “paranoia”, which “must be cured”, as to become “normal again”.

If a broken monkey understands that it is a broken monkey and says: “ok, let’s see what are the dimensions of my unfortunate condition, and how I can transcend this condition, to “transcend the Self”, to be “born again”, to “return home”, to “feel the divine directly” – this is when a chance for free will begins to appear. A chance to experience the sacredness of existence, to integrate the torn Self in agony into something more real, to re-create, or create anew the broken links between body, psyche and soul.

A chance appears to attain empathy not as a stylized sympathy formed and dictated by the acquired Self, but as a real experience of the other as real personalities, a consequence of experiencing oneself as a real personality, representative of the divine spark, a creation of divine forces, a sacred expression of the will of God, through free will.

## **Deconstruction of the Self**

Not in the sense of literally taking apart, but rather intense study. Not attempts to broaden the power of the acquired sick Self over every new element which is discovered, but attempts to the contrary – to study the processes in their natural state and making conclusions. Moments of inner silence and real experience of oneself and the divine are short lived (unless you are an awaken one up in the mountains), but priceless.

The hope of salvation lies not in the compulsive following of imaginary orders from the acquired Self with the (hopeless in these conditions) hope for a little peace and love. To the contrary – the hope of salvation lies in the gradual examination and re-modeling of this cloth. And sometimes the complete undressing of the Self and direct contact with the divine.